

THE  
FOUNTAIN  
OF FREE  
GRACE  
OPENED

BY QUESTIONS AND ANSWERS  
Proving the Foundation of Faith to consist only  
in Gods free love: in giving Christ to dye for the  
sins of all; and Objections to the contrary An-  
swered by the Congregation of Christ in *London*,  
continued by Baptisme upon the profession of  
Faith, called Anabaptists.

WHEREIN THEY VINDICATE THEM-  
Selves from the scandalous aspersions of holding  
free-will, and denying the Election by Grace.

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*From the second Edition corrected and amended.*

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*To the impartial Reader that desireth truth only for  
the love of it, Grace and peace to be multiplied in this  
life with happinesse, and salvation in the life to come,  
through Iesus Christ.*

**I**T is not a thing altogether unknowne to those  
that are any whit read in Controversies, that  
many striving against the errors of others, have  
sometimes denied some truths, and given their  
Opposers thereby much advantage to have a conceit  
of the goodnesse of their cause, whilest they  
saw the manifest truth denied by those that contended  
against them; the which thing hath fallen out without  
all doubt with the *Arminians* of late, who notwithstanding  
they have bin found, to hold forth many notorious errors, raising the very  
Foundation of Christian Faith : to wit, denying  
*Originall Sin*, holding *free will* and *falling away*.  
Yet in as much as in confuting them, the manifest  
Truth hath bin denied for the most part : viz.  
Christ's suffering for the sinns of all : Those Adversaries  
have rather bin emboldened then informed, or convicted,  
because they conceived, that their adversaries were  
driven to deny the manifest truth, therefore they themselves  
were in the Truth. And on the other side, these erroneous  
persons have glossed their errors under the pretence of  
being direct consequences of Christ's suffering for the  
sinns of all (whereas indeed and in truth it is no  
A 2 such

such matter) the which thing not being so warily weighed, nor so dilligently searched, as it ought, hath caused many to think evill of this doctrine, and of us professing the same, conceiving that wee cannot be the Church of Jesus Christ, whilst we (in their conceivings) maintaine such errours: Whereas we having more narrowly searched the same, and by seaching have found not only that it is a truth, but such a truth as is the very foundation of *saving faith*. Doe therefore conceive, that wee, ought to be so farre from shunning the Doctrine in respect of the ill esteem it hath from others; as that we ought rather to owne it more deare to us then our lives, and also to seek by al meanes possible that may be, to make the same known to others, and for this end serves this following discourse, partly to cleare this doctrine from those evil consequences that are supposed undenyably to follow upon it; and partly to manifest the excellent worth, of this truth to our selves & others, it being so far from making us not to be the church of Christ, as it is indeed the very doctrine upon which the Church of Christ is founded. *Courteous Reader*, therefore lend thy dilligent search of this ensuing discourse with the *quotations* therunto annexed, and if thou finde the profit by it, that is intended, give God the glory, and let us have thy prayers, and we shall ever rest

*Thine in any service of love to our power,  
the Church of Christ in London falsely  
called Anabaptists.*

THE





THE  
FOUNTAIN

Of free Grace opened.

**Q** *What meanes hath God provided for mans salvation?*

**A.** God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternall life, John 3. 16.

**Q** *Is it the duty of all mankind to believe in him for Salvation?*

**A.** Yea.

**Q** *And why?*

**A.** Because eternall life is promised to whosoever doe believe in him, and eternall death is threatned to them that doe not believe.

**Q.** Are not all under the penalty of everlasting damnation though there were never a Christ to be believed on?

**A.** Yes surely, for so it doth appeare, Rom 3. 9. 23. ch. 5. 12, 16, 17. 18, 19.

**Q** *why?*

*Q* Why then is eternall death threatned to mankind for not believing in him?

*A.* For two causes: First, for that Christ having suffered the punishment of our sins, we should not suffer if we believe in him; the want of which therefore causeth our sins to rest upon us still: and Secondly, because the not believing in him is the neglect or contempt of mercy offered, and so a greivous sin, and doth deserve condemnation more then any other sin of any other kind, *John 3 18. Heb. 2 3. 4.*

*Q.* Hath Christ then suffered the punishment due for the sins of all mankind?

*A.* Yes surely, for so it is written *2 Cor. 5. 15. Heb. 2. 9. 1 Tim 2 6. Isa. 53. 6. John 1. 29. and 3. 16. 17. 2. John 2. 2. John 6. 51. & 4. 42. & 12. 47.*

*Ob.* Then all mankind must needs be saved, or else God be unjust in punishing our sins in Christ, and in us also.

*A.* It doth not follow, for though our sins are punished in Christ, yet they are not pardoned in us unless we believe: hence it is that we are justified by faith in Christ, not without: for he that believeth not shall be damned *Mar. 16.* and the reason is, because else Christ hath not the Honour of Mediatourship as means of pardon of sins. And secondly, he that trusts not in Christ trusts in himself, & must be tryed according to his trust whereon he leaneth.

*Obj.*

*Obj. But yet it seemeth God is unjust in punishing Christ, and us also.*

*A. Not so: for Christ did not suffer for any such end, as to free us from punishment without faith in him: but that those that believe might be saved Ioh. 3. 16. and the rest left without excuse Ioh. 12. 47. 48. which could not be if he had not suffered the punishment due for the sins of all.*

*Obj. But yet then it seemes that Christ suffered in vaine.*

*A. Not so: for in that those that believe in him are saved, and those that believe not have no excuse to make for themselves why they believe not in him, therefore he suffered not in vaine.*

*Q. Could not Christ have effected, that all should have believed.*

*A. He could if he would, but his suffering for all doth not necessarily enforce that he must worke faith in all, he was free in the giving of himself to suffer. Ioh. 10. 18. and he is free also in quickning the soules of whom he will Ioh. 5. 21.*

*Obj. Why doth Christ say Math. 23. 37. How often would I have gathered thy children together, and ye would not.*

*A. It was not to shew that any thing was impossible or too hard for Christ to do, but only to shew the avernes of those people to the means of grace afforded.*

*Q. Shall every one that believeth in Christ be saved*

*A. 4*

*A. Yea*

4      *The Fountaine of free Grace opened.*

*A.* Yea surely, for so it is writen *Iohn 3. 16. Acts 16. 31.*

*Q.* What is that thing that is to be believed by all?

*A.* That which Christ hath commanded to be preached to all, *Rom. 16. 26.*

*Q.* What is that?

*A.* The Gospell which is glad tydings of good things, *Mar. 16. 15. Rom. 10. 15, 16.*

*Q.* What are those glad tydings?

*A.* Peace and remission of sins by Christ, *Rom. 10 15. Ephes. 2. 17. Luke 2. 10. 14. & 10. 5. 24. 47. Acts 13. 38.*

*Q.* Ought all men to believe remission of sins in Christ?

*A.* Yea surely, in as much as Christ hath required remission of sins to be preached to all in his name, and nothing is required of any to be made partakers of that remission but only faith to believe it, *Rom. 3. 28. Gal. 2. 16.*

*Q.* Are all mens sins then remitted in Christ, as a truth to be preached to, and to be observed by all though men be not yet believers.

*A.* Not so, but the matter and meanes of remission of sins is true in Christ for all, *1 Iohn 2. 2.* but then only formally remitted when the former truth is preached in the name of Christ and believed, *Iohn 3. 12. 13. Gal. 3. 26.*

*Q.* Ought men to believe that their sins are pardoned yea or no?

*A.* Yea, *Iohn 11. 26.*

*Q. But*

*Q. But ought we not to believe that our sins are pardoned by a direct Act of faith, in Christ, or ought we to reflect upon our faith for the ground of our beliefe in that particular?*

*A.* Not the latter, but the former, because by the same Faith by which Christ is understood to be the meanes of the remission of sins, by the same he is understood to be such an effectuall meanes as nothing is needfull to be added thereto; seeing his death is our life, for by his stripes we are healed *Isa. 53. 5.* and he that doth truly believe, that Christ God man hath suffered for his sins, cannot but believe, that his sins are pardoned, and that he shall not suffer for them: as on the other side it is impossible that any should groundedly believe the the latter, that doth not upon true grounds believe the former.

*Q. Ought all to believe, that all sins are pardoned past, present and to come?*

*A.* Yea, *Col. 1. 21. 22. & 2. 13. 14. Ephes. 2. 13 14. 15. Rom. 3. 22. 23.*

*Q. Why then doth Christ teach us to pray, forgive us our sins?*

*A.* Because forgiveness of sins is by faith in Christ, and though all ought, yet all doe not believe in Christ; and those that do, do not so fully believe as they ought, and therefore ought to pray, that God would give and increase in us the believing in Christ the forgiveness of sins, and remove from



us thoſe evils that attends our unbelief

*Q. Are there any evils that attend the unbelief of Gods own people?*

*A. Yea ſurely, for God doth rebuke, chaſtiſe, and judge them for it, with temporall judgments, helping them therby as his children to mortify the ſin that remaineth in them, keeping them by this meanes from eternall damnation. 1 Cor. 11. 23. Heb. 12. 5. 10. 11. Rev. 3. 19.*

*Q. Are not all the ſins of all believers waſhed away in the blood of Chriſt?*

*A. Yes and of all unbelievers too: as a truth to be believed by all. Rom. 3. 22. 23. 24. 25 Job. 1. 29. &. 12. 47. chap. 3. 16. 17.*

*Q. Is not the ſinne of unbelief waſhed away in the blood of Chriſt.*

*A. Yes as a truth to be believed, or elſe believers themſelves could have no certainty of Salvation.*

*Q. Why then are not all ſaved?*

*A. Becauſe they that believe not have no part in Chriſt nor his ſufferings.*

*Q. But are not the ſins of believers waſhed away otherways then in unbelievers?*

*A. Yes ſurely, and ſo they are otherwaies waſhed away in a glorified believer, then in one yet remaining in the ſtate of grace not glorified. 1. Cor. 13. 9. 10. 11. 12. Col. 3. 3. 4. 1. Joh. 3. 2. Rom. 8. 23.*

*Q. Are not all the ſinnes of all believers ſo waſht away*

away as that the guilt doth not remaine at all against them?

A. Yes, so as they shal never come into condemnation. *Joh. 5. 24.* but not so, but that as yet they need mortification: and in that respect are subject to rebuke, chastisement, & temporall Iudgements as meanes to help them therein. *1. Cor. 11. 22. Heb. 12. 5. 10. 11. Rev. 3. 19.* which the glorified Saints need not.

Q. But whether doth God in these rebukes, chastisements and temporall Iudgements exercised upon his Saints intend therein the satisfaction of justice by that meanes?

A. Not so, for that is satisfied in Christs sufferings which they partake of by faith effectually to the justification of their persons from condemnation, but not for the justification of their evill actions which God doth as much dislike, and is displeased with in his own people as in others, and doth in love to their persons shew and manifest his displeasure against those evill actions, by chastisements and temporall iudgements, in his own children more then in others.

Q. Hath Christ then suffered for all the sins of all though they be unbelievers?

A. Yes surely, and that doth appeare: First because that is the plaine Doctrine of the Scripture

*2. Cor. 5. 14. 15. 19. 21. Joh. 1. 29. & 3. 16. 17. & 4. 42. & 6. 51. & 12. 47. 1 Tim. 3. 6. Heb. 2.*

*9. &*

9. & 9. 26. 1. *John* 2. 2.

2. Because Christ hath appointed remission of sins in his name, and by his death to be preached to all unbelievers, *Luke* 10. 5. & 24. 47. *Mar.* 16. 15. *Ephes.* 2. 17. *Act.* 13. 38.

3. Because else there is no meanes that an unbeliever should become a believer by : For how shall they believe in him of whom they have not heard, *Rom.* 10. 14.

4. Because it is the greatest sin in an unbeliever, not to believe that Christ hath suffered for all his sins. *Joh.* 3. 19. & 12. 47. 48. & 16. 9. 2 *Thes.* 1. 8. & 2. 10. *Heb.* 2. 3. & 10. 29. 1 *Joh.* 5. 10.

Ob. True it is, and may be granted, that Christ suffered for all to procure an outward and temporall benefit, but not for justification and salvation.

A. Some there be, that doe enjoy no more then an outward and temporall benefit, it is true; and it had been good for such they never had enjoyed it. *Mat.* 36. 24. because they received not the love of the truth, by believing the forgivenesse of their sinns in the sufferings of Christ, that they might be saved, as the Scriptures next before mentioned doe shew, with *Luke* 10. 11. *Acts* 13. 46, *Rom.* 2. 4. 5. 2. *Pet.* 3.

And secondly, this overthrowes the office of the Gospel and faith, because what soever Christ suffered for, must be preached & believed, & no more, 1 *Cot.* 13. 2. 3. and that is remission of sinns, *Act* 13. 38. 39. Now then if he suffered to procure an outward temporall benefit,  
and

and not for iustification and salvation; then that must be preached and believed and no more, and what need that be preached or believed either, if that were all, seeing all doe enioy that though it be neither preached nor believed.

Obj. But Christ saith, John. 17. 9. I pray not for the world; Therefore surely he did not dye for the sins of all the world.

A. Christs prayer is to be distinguished in respect of the thing prayed for (to wit) some things were speciall only belonging to the Saints, ver. 9. compared with v. 11. 15. & 17. and some things are common to all, and so for such things Christ did pray for the world as ver. 21 23. though not in respect of the things in speciall belonging only in peculiar to the Saints.

Obj. But Christ saith, I know that thou hearest me alwayes.

A. True, and therefore Christ was hard in praying for the world; for he only prayed for the unity of the faithful, as a means tending to cause the world to believe, as his suffering for all is of the same nature, whether men believe it or not: And thus the sufferings of Christ and his prayer for all is of equal extention, as a meanes tending to cause them to believe, and if they do not, they are left without excuse.

Obj. But Christ saith, John 10. 15. I lay downe my life for my sheep.

A. True

**A.** True, & so doth not the hireling, & this is his meaning in so saying, and not to exclude any person, as such for whom he hath not laid dwone his life. *Ob.* It is said *Luke 1. 68, Mat 1. he hath redeemed and shall save his people.*

**A.** In the old Testament Israel were in special called his people, and so these places meane, the one being spoken by *Zachary*, the other to *Ioseph*, both Israelites, for the comfort of that people in speciall in the time while that dispensation lasted, yet not so then as to exclude others, as appears, *Luk 2. 30. 31. 32. John 11. 50. 51. 52. Act 13. 46. 47. Isa. 49. 16.* therefore this hinders not, but that Christ suffered for the sins of all.

*Obj.* It is said *Isa. 53. 12. he bare the sins of many:* Therefore not of all.

**A.** It doth not follow, seeing many is opposed to a few, not to all, as appears in *Rom 5. 19.* by one mans disobedience many were made sinners, that is all: and also in *Dan. 12. 2.*

*Obj.* It is said *Ephe. 5. 25. Christ loved the Church and gave himself for it: therefore not for all.*

**A.** It doth not follow, seeing Paul saith, *1 Tim. 2. 6. he gave himself a ransom for al.* Therefore by saying he gave himself for it, it is not to exclude any for that were to make the Scripture to contradict it selfe, but only to shew that the Church did partake of such love from Christ as a pattern to husbands towards their wives. And it may aswell be



be concluded, because Paul said Christ, loved me and gave himselfe for me, that he gave himselfe for no other, as because he loved the Church, and gave himselfe for it: Therefore not for all.

*Ob.* But Christ saith Iohn 15. 13. greater love then this hath no man, when any man bestoweth his life for his friends: Therefore Christ suffered not for the sinnes of all.

*A.* It doth not follow, for such love is found in Christ to his enemies, Rom. 5. 10. Col. 1. 21. 22 Therefore there is in Christ found greater love, then any that is among men.

*Obi.* But it is said in Rev. 5. 9. & 14. 3. 4 some were redeemed from the Earth from among men: Therefore he suffered not for the sins of all.

*A.* We must distinguish redemption in respect of price, and in respect of the end and application: Now the price is paid for all, Heb. 2. 9. 1 Tim. 2. 6. And the end is, that persons should no longer live to themselves (as formerly they with others the men of this world have done) but unto him that hath paid the price for them, 2 Cor. 5. 15. and this only they performe that have faith given unto them, whereby they doe apply the benefit of this price; in which latter respect they only are said to be redeemed: yet in respect of price, Christ suffered for the sinnes of all.

*Obi:* But Christ doth not call all, for he saith Mat

9:13: I am not come to call the righteous, but sinners to Repentance: Therefore he suffered not for the sins of all.

A: God admonisheth all men every where to repent. Acts 17:30: and therefore Christ in saying, I am not come to call the righteous, doth not intend that any were righteous, and thereby such as were excluded from his call, but only this, that so farre as any thought themselves more righteous then others, so farre forth they doe necessarily exclude themselves from the call of Christ more then others.

Obi. But it seemes by Rom. 5:9:10: that all that Christ died for, shall be saved.

A. No, so, neither doth Paul so intend; but only that we have more manifest grounded reason to believe salvation by him now he hath suffered for us, then we had before.

Obi. But Paul saith Rom. 8.32. he that spared not his own Son, but gave him up for us, all, how shall he not with him freely give all things also: But God doth not give all things freely unto all, universally: therefore he suffered not for all.

A. All things are inseparably united unto Christ, that unto whomsoever Christ is offered, all things are offered with him, and whosoever receiveth Christ, receiveth all things with him, John, 13:20: Mat: 10:40: Luke 10:16: 1 Tim 4:8 Mat. 6:3: and whosoever denyeth or refuseth Christ, refuseth all things with him, Lu 12:8 9:8 9:26: 2 Tim.

12. *Mat.* 10. 33. *Mar.* 8. 38. 2 *Thes.* 2. 10. 12. and to whomsoever God gives faith, and so Christ, by which only Christ properly becomes ours *Ephe.* 3. 17. which God only gives to his elect, *Tit.* 1. 1. *Ro.* 8. 28. 29. 30. to them he gives with that faith, and that Christ freely all things, 1 *Cor.* 3. 21. but this hinders not but that he suffered for all, though faith, and Christ by faith, be not given to all: and this appears in that some for whom he is given do deny him, 2. *Pet.* 2. 1. *Mat.* 21. 42. *John* 1. 11.

Obj. But in *Heb.* 9. 13, 14 it is said that the blood of Christ doth more abundantly purge the conscience, then the blood of Bulls and Goats did purifie the flesh: but the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean sanctified to the purifying of the flesh: and all have not their consciences purged by the blood of Christ: Therefore he suffered not for all.

A. True it is, that the blood of Christ is of a purging nature for all, but some tread it under their feet and count it common or unholy, *Heb.* 10. 29. and do not by faith (as with a bunch of hyssop) sprinkle it upon the conscience, and no marvel though they remain unclean still: And so if the beasts were slain, yet unlesse the blood were sprinkled on the unclean, they would remain so in their flesh still: Yet this hinders not, but that Christ suffered for the sins of all, that whosoever beleeveth in him being thereby purged, may be saved.

Q. Is there any power in man by nature to believe this Doctrine?

B

A. No

*A.* No surely, because he cannot know it, for it is a foolish Doctrine, & enmity to the wisdom of every naturall man, 1 Cor. 1. 23. & 2. 14. Rom. 8. 7. 8. and the light and understanding thereof, is only had by the power of the spirit of God, 1 Iohn 4. 13, 14 and all men naturally are more averse unto this then unto any other thing, Iohn 5. 40, 44. *Mass.* 23. 37:

*Q.* Why doth God promise eternall life only to those that beleeve, and threaten eternall death to those that doe not, seeing it is not in their own power by nature?

*A.* First that he might by means of those promises and threats work us to that which by nature we are averse unto, 2 Cor. 5: 11: 20:

2. That we might appear more inexcusable, when neither promises nor threats will move us to embrace free mercy, Acts 13: 46, 51: & 18: 6, 7:

3. That the grace of God might as well appear in giving power to beleeve, as in giving Christ and in him forgiveness of sins to be beleeved, Rom. 9. 16. & 11. 5, 6, 7. *Psal.* 2. 13.

4. That we might apply our selves unto God in the use of those means, that he hath appointed, for the working of Faith in us, Iohn 6. 27. *Iffay* 55. 3.

5. That we might wholly deny our selves, and search, and by searching find in the Covenant of Grace matter of free conveyance of power to be-

leeve,

*The fountaine of free grace opened.*

13

eeve whatsoever is required to be beleaved, Ro. 10.  
17. John 3. 39. Psal. 119. 9. 98, 99, 104, 105. Rom.  
3. 24. & 4. 16. Gal. 3. 2.

*Q. Can it stand with the iustice of God to require  
persons to beleave with penalities annexed thereunto, see-  
ing it is not in their power by nature?*

*A. Yea, see in the matter of free conveyance of  
power is offered in the Covenant of Grace, which  
would be conveyed thereby were it not opposed,  
Acts 13. 46. or despised, Acts 7. 51. Rom. 2. 4. Heb.  
10. 29. or neglected, as, Heb. 2. 3. and in many o-  
ther places of Scripture it appears.*

*Q. But whether doth it not follow from hence that  
Gods grace is subiected unto man, whether he will op-  
pose, despise, or neglect the same yea or no?*

*True, so far as to leave man inexcusable for so  
doing, seeing the opposing, despising, or neglecting  
is wholly mans evill work, but not so, but that the  
receiving, esteeming, or improving the same power  
must be considered to proceed from the covenant  
it self originally, and not from man, it must needs  
therefore be attributed to God only, who propor-  
tioneth the dispensation thereof effectually accord-  
ing to his own Decree of Election.*

*Q. Ought every one to beleave then that Christ dy-  
ed for all the sins of all?*

*A. Yea surely, or else how shall each person be-  
leve he suffered for their sins?*

*Ob. But it seems incongruous, that one should be  
required*

*B 2*



16 The fountaine of free grace opened.

required to beleeve what Christ did for others?

A. Not so, for if the benefit of Christs sufferings be to be preached unto others, it is then necessary to beleeve what we preach for truth, to be truth, and that to them to whom we preach the same.

And secondly, if there be nothing to distinguish me from others, as the truth is, before faith ther is not, then the question is, if he have not suffered for all, how shall I find that he suffered for me? But if he hath suffered for all as the truth is he hath. Heb. 2:9. then I beleeving that doe necessarily believe that he suffered for me.

Ob. But if this be saving faith to beleeve that Christ suffered for all, then who is it but will be saved? for all men will say, that Christ suffered for all.

A. Not so, for all that object to the contrary do not say it.

Secondly, all that do say it, do not truly beleeve it; and whosoever do beleeve it, do necessarily beleeve that there is the matter of eternall death in all. 2 Cor. 5:14: and do necessarily beleeve an infinite love, extended to all, John 3:16: and all persons thus beleeving will necessarily be constrained to love God, and all things according to God, 2 Cor. 5:14, 15: 1 John 4:10, 14, 19:

3. Christs yoke is easie in the nature of it, Mat. 11:30: and that is it that makes it most hard and difficult to our nature, Mat. 7:14: foolishnes to the learned Grecians, & a stumbling block to the Jewes who

who cannot endure, that the unlearned vicious Publicans and Harlots should be free by the grace offered in the Gospel, *Luke 7:39. & 15: 2.* by their beleeving that Christ suffered for all, should thereby only be saved.

Ob. But it sufficeth to saving faith, that Christ be beleeved to be the Son of God, and man's flesh and came into the world to save sinners indifferently though not all.

A. Not so, if any be excluded: because that takes away certainty of faith from any in respect of Christ, for if any be excluded, I may be the person as soon as any other, and I have no ground to the contrary.

Ob. But I may be certain if I beleeve?

A. This is to make the foundation of faith to stand in my beleeving, and not in Christ. & also to make my first beleeving without any certain truth to ground it self upon, and is a supposition of an impossibility, (to wit) of a firme beleeving that which cannot be known whether it be true or not: whereas on the contrary it being a revealed truth, that Christ did tast death for every man, *Heb. 2. 9.* each person hath a ground in that word of truth to beleeve, that he dyed for him, and none hath any excuse that doth not beleeve it.

2 Is this then the subject matter of the Gospel, that Christ hath required to be preached to the world: to wit, that Christ suffered for all the finnes of all.

**A.** Yes surely, for without this no man hath any thing to preach to the world, no Gospel of glad tydings, no remission of sins, no doctrine of reconciliation, no grace & peace at all.

**Obj.** But it may be preached that Christ dyed for believers,

**A.** That is no glad tydings to the world, which do not yet beleve: neither wil such a doctrine work faith, whereas Christ hath appointed a Gospel of remission of sins by his death to be preached to the world, to the begetting of persons to the faith of that truth, *Rom. 10. 14. 17. & 1. 16. & 16. 26.*

Secondly, such a doctrine doth suppose persons to be believers before Christ dyed for them, or at least before it may be preached unto them, that Christ dyed for them, & so by consequence before there be any thing to be beleaved: & so by the same consequence impossible there should be any believer, for how shall they beleve on him of whom they have not heard, *Rom. 10. 14.*

**Obj.** But men must first feare God, or have some work of God wrought in them, *Acts 13. 26.* before it may be lawfull to preach the Gospel to them.

**A.** Not so, for then it cannot be said, that any are begotten by preaching, if persons must have a life & being in godlinesse before: which is contrary to these Scriptures, *Iam. 1. 18. 1 Cor. 4. 16. 1 Pet. 1. 23.*

Secondly, then it is unlawfull to preach the Gospel to all Nations, even to them that doe not feare God,

God, which is contrary to these Scriptures, *Mat: 28 18. Mar: 16. 15. Acts 8 5 & 9 29, & 13 45. 46. 50. and 17 32.* and many other.

Thirdly, the meaning of *Acts 13:26*, is but to distinguish the *Proselytes* from the naturall *Jews* by the appellation of fearing God: and when he saith, *to you*, that is you *Jews*, both by nature & religion, *to you* in the first place according to the commission of Christ, *Luke 24 47.* as therein offering mercy to them, and they receiving the same, were left inexcusable: as, *Ver. 40. 41. 45 46.*

*Q.* But how is it proved that the subject matter of the Gospel required to be preached to the world, is that Christ suffered for the sins of all?

*A.* First, because Christ and the Prophets and Apostles did so teach, *Isa: 53. 6. John 1:29 & 3:16, 17: & 6. 51 & 12. 47. 48. 1 Cor: 15 3, 2 Cor. 5. 14, 15, &c.*

Secondly, Christ required them so to preach, *Mat: 28 18; 19: Mar: 16. 15. Luke 10. 5. & 24. 47: Rom: 16. 26.*

Thirdly, the Saints are commended for believing so, *John 4 44. 1 John 4 14.*

Fourthly, because it is a condemning sin in any hearing the Gospel not to believe so (to wit, that Christ dyed for their sins, *Joh. 3. 18, 19 & 12. 47; 48 & 16:9: 1 John 5. 10:*

*Q.* But why is such a doctrine required to be preached to the world; to wit, that Christ suffered for all the sins of all?

B 4

A. For

*A.* For the working of the beleefe thereof in all, in whom the doctrine prevaileth, and for the inexcusablenes of the rest, 2 Cor. 2. 14, 15, 16 & 4. 3, 4, 18 & 6. 1, 2. & 10. 4, 5, 6. 2 Thes. 1. 8. & 2. 10. Heb. 2. 3.

*Q.* But will it not from hence follow, that man hath free-will?

*A.* No surely, for if the Gospel must work faith, then it flowes not from the inclination of the will, but from the Gospels enlightning the understanding, Ephes. 4. 20, 23. Gal. 3. 2. Rom 1. 16, 17. & 10. 17: and as for the inexcusablenes of the rest which doe not beleefe, it doth not hearken a freedom of wil to beleefe, but doth bewray a blind mind, and an hard heart, and a rebellious disposition, that will not beleefe the truth, though it be declared unto them, Acts 13. 41. John 5. 40, 44. Ephes. 4. 18: Rom: 2. 7, 8, 9:

*Q.* Have not all persons a rebellious disposition to the beleefing of the Gospel?

*A.* Yes surely, untill the preaching of the Gospel prevaile, and then, and by that meanes the rebellious disposition is cast down & subjected, and the persons brought unto the obedience of Christ, 2 Cor. 10. 5. and when it prevales not, it heaps up vengeance against the disobedient, ver. 6.

*Q.* But hath God elected some persons before the world began, which only shall be saved.

*A.* Yea certainly, Rom. 8. 30: or else the events of things in time should come to passe, without or by some other ordering cause then the counsell & decree



decree of God, which were impiety once to imagine.

*Q. But doth not the doctrine of Christs dying for all contradict this doctrine?*

A. No surely, because it is the means to worke faith effectually in the Elect according to the eternall decree, 1 *Thes.* 1. 4. 5. *Rom.* 8. 30. and to leave the other absolutely inexcusable in the effecting their own destruction by their refusal to beleeve in the sufferings of Christ preached and that according to the same eternall decree, 1 *Pet.* 2. 8. *Iude* 4. *Rom.* 8. 33.

*Q. Why then it seems, that Christs suffering for all the sins of all ought freely so be preached to all, and not to be limited by any consideration of the doctrine of Election?*

A. Surely that must needs be so, First, because it is the Commission of Christ, *Mat.* 16. 15.

Secondly, Because we doe not know who is Elected no otherwise then by the event.

Thirdly, because it is as true doctrine to them that are not Elect, as to the Elect, whether they beleeve it or not.

Fourthly, because God hath his end in Christs suffering for the sins of all, and in the doctrine thereof to all as well when it is not beleeved, as when it is beleeved, *Luke* 2. 34. 1 *Cor.* 2. 24. 2 *Cor.* 2. 14, 15, 16. 1 *Pet.* 2. 6, 7, 8, 9.

Fifthly, Because else it is not a direct meane to work faith in any at all.

Sixtly,

Sixtly, Because else unbelievers are not by that means left inexcusable.

Ob. But if this be the doctrine and faith to be preached, and beleaved, may it be concluded from hence, that none have saving faith but those that beleve this doctrine?

A. It is certaine, there is no saving faith without beleiving in the sufferings of Christ; neither have any true ground to beleve that he suffered for them any otherwise, then he is declared in Scripture to have suffered for all; yet here we must distinguish, some do not so distinctly understand it to build their faith upon it as others do, who therefore have a weaker faith then others have: yet this is out of all doubt, that no saving faith stands in opposition to it, though some persons weak in the faith possibly may.

Ob. But some persons who do appear very godly doe oppose it?

A. True, but many persons who do appear very godly are not so indeed.

Secondly, many godly persons are enemies to the truth, and to themselves too, *Mat. 16. 22, 33. Mar. 8. 33.*

Thirdly, such opposition proceeds not from their faith, but from their ignorance and sinful corruption.

Question. But may we safely beleve that Christ suffered for the sinne of all, and so for us, and there-

in our own Salvation, before we know whether we be elected or not?

A. Yea surely, for so we are directed, Rom: 10. 6, 7, 8, 9. and yet nevertheless by this call of God to this knowledge & beleife, we may be sure that he hath chosen us unto Salvation. Rom. 8. 30.

Q. But why is this belief required?

A. That we may thereby partake of union with Christ, and thereby Reconciliation, Adoption, Justification, Sanctification, and Glorification, 1oh: 1. 19: Gal: 2. 16: 2 Cor: 5. 20: Gal: 3. 26: Rom: 8. 28: 29: 30. Acts 26. 18: & 10. 43: & 15. 9: Eph: 3. 17, 18:

Q. Are not the Elect justified before they doe beleeve?

A: No surely for they are without Christ strangers from the Covenant, without Hope or God in the world: dead in sinnes: children of wrath as well as others: in a state of condemnation: John 3: 18: Eph: 2: 1: 3: 12:

Ob But the Scripture in many places doth manifest justification to be by the blood of Christ, and doth not mention faith: as Rom: 3: 24: & 5: 9. 18. 19: Rev: 1. 3: Heb: 9: 14. 26: 1 John 1: 7: Ephes: 1: 7: and besides, faith is a beleeving of Remission of sinnes, and consequently justification, which therefore must be before the beleeving of the same.

A. True it is that the matter of our Justification is the blood of Christ shed for all, to be beleeved by all: and faith hath no other Object: but yet he that beleevesh

wee have not his own Justice and Life in the death of Christ shall never see Light, but the wrath of God abide on him: Ioh. 3. 36. and we are justified by faith: not without: Rom. 3. 28. & 5. 1. Gal. 2. 16. Nor yet before we beleeve, for it is counted for Righteousnesse, not another thing: Rom. 4. 3, 5, 9, 11, 12, 16, 13, 22, 24, Gal. 3. 6, 7, 8, 9, 11, 14, 22, 24, 26. And the reason is because by it only we partake of Christs death and sufferings: Ioh. 1. 12. & 3. 14, 15, 16, 17, 18, 19, 33, 36. & 8. 24. & 3. 11, 25, 36. & 12, 46, 47, 48. Ioh. 16. 9.

*Q.* But are not the elect justified in the purpose of God from all eternity?

*A.* No more then they are called and glorified from all eternity, and that is only predestinated and appointed from all eternity to be called & justified in such a time, and by such a meanes as faith in Christ: Rom. 8. 28, 29, 30. Eph. 1. 4, 5. & 2. 8. 2 Thes. 3. 13, 14. and therby preserved to glory in the end. Here we must distinguish betwixt the decree of God and the execution of the same decree: the appointment to do a thing, and the doing of the same according to appointment: God did appoint for to justify his Elect in time, and when the time is come, God doth accordingly effect the same by giving them Faith, therby making them partakers of union with Christ, and therby of reconciliation, adoption and justification.

*Q.* But when persons doe (according to the Gospel) beleeve that Christ suffered for all the sins of all, and so for them:

them: by which Faith they partake of, or are one with Christ, and thereby of Reconciliation, Adoption, and Iustification: doth God require any further means to be by them used tending to Salvation, yea or no?

A. Yes surely, because it is necessary that this be-  
leife be preserved & encreased, and the fruits ther-  
of: and the power of sin mortified, which is done  
by degrees. 2 Pet. 3. 18. 1 Thes. 4. 1. 10. and God  
hath appointed means to be used for that purpose  
by the Saints.

Q. What meanes is that?

A. Surely the preaching and hearing of Gods  
word, which is as necessary for edification as for  
Conversion: and the administration of the Sacra-  
ments, and prayer, and the Discipline of the true  
Church: all which ought conscionably to be used  
according to Gods word by al true believers as the  
meanes of perseverance and encrease of faith, until  
we come to the end of our Faith the Salvation of  
our Souls. 1 Pet. 1. 9. Eph. 4. 12, 13. Marth. 26,  
28. Acts 2. 38, 1 Cor. 5. 5.



*Six Propositions, for doctrine agreed on as a  
necessary foundation, without which we at  
first did not begin the practice of  
Baptisme.*

First, That Iesus Christ gave himself a ransom  
for all men, 1 *John* 2. 2. 2 *Cor.* 5. 15. *Rom.* 5. 18,  
*Heb* 2. 9.

Secondly, that remission of sins ought to be  
preached to all men. *Luke* 24. 47 & 10. 13. & 2. 10.  
*Acts* 10. 36. & 13. 38. *Eph.* 2. 17. *Mar.* 16. 15.

Thirdly, that every one ought to beleeve the  
forgiveness of his sins through Iesus Christ, *Rom.*  
3. 25. *Acts* 3. 26. 1 *John* 5. 10, 11. *Mar.* 1. 15.  
*Acts* 17. 30

Fourthly, that no man hath power by nature  
to beleeve in Christ. *Eph.* 2. 5, 8, 10. 1 *Cor.* 2. 14.  
*Phil.* 2. 13. *John* 6. 44, 65. *Rom.* 8. 8.

Fifthly, That nothing can be done by us, to cause  
God to chuse us. *John* 15. 16. *Rom.* 11. 5, 6, 7,  
chap. 9. 11, 15, 16, 18, 20, 23. 1 *Cor.* 1. 27, 28,  
29. 1 *Cor.* 3. 5.

Sixtly, that whosoever hath precious faith are  
invited by the power of God to salvation. 1 *Pet.*  
1. 3, 4, 5. *John* 13. 1. *Rom.* 8. 39. *Ier.* 32. 40. *John*  
5. 24.

FINIS.

